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SOCIAL STABILITY IS A STATE OF MIND

If the social and economic structure of America should break down, as many people expect that it will, one of the chief causes, if not the chief cause of such breakdown, will be that very expectation of failure. It is not the facts and material circumstances of the existing social structure which endangers our economic and social stability so much as it is the cult of depreciation and lack of appreciation of our existing social and economic values. True, we have great social wrongs, but also we have great social rights, such as nations have seldom possessed.

As a result of long-time suggestion and indoctrination there has been developed in many people's minds, especially in academic and reform circles, an attitude of pessimism and a feeling that existing social conditions are intolerably bad. Persons living in that atmosphere are perfectly certain that they see clearly. For anyone to question their convictions on that matter is conclusive evidence to them that the questioner is insensitive to human tragedy, that he is defending special privilege, or at best that he is a hopeless "back number" who "does not know the score".

This feeling that our social structure is obsolete and is about to pass away has further results. There develops a hope, often not consciously admitted, that such a breakdown will occur soon. It would be a release from intolerable suspense, as with the mother who, greatly exhausted with unrelieved watching over her hopelessly ill child, secretly realizes that its death would be a release from its suffering and relief for her. With people who are convinced of the impending collapse of our social order, near hopeless revulsion over its "incurable" ills can not be sustained indefinitely. It must find relief, even if in violent action. That feeling of unrelieved stress is just as real to those who experience it because of a false picture in their minds as it would be if the actual facts justified that feeling. If enough people have the same feeling, then the widespread conviction of the hopelessness of our social and economic order may become the chief cause of the breakdown in that order. Thus many an idealist and reformer, allowing an abnormal and false and dark picture of social and economic conditions to determine his state of mind, is actually a cause of social disintegration. Even the "peacemaker" whose agitated mind sees only social wrongs may be in effect a maker of chaos and war.

Along with this sense of impending breakdown there is a feeling that it would clear the air and make possible a fairer and finer social structure, and that therefore the sooner it comes the better. The classic slogan of people of this attitude is "We have nothing to lose but our chains."

There are two chief reasons why this state of mind is unrealistic. First, the kinds of social change which it brings about are commonly retrogressive. There are vital forces in our society which are gradually purging it of weakness and exploitation. Their action is slow and tentative, but cumulative.

The history of America has been that of step-by-step advance in civil liberties and in economic well-being, though it has been greatly complicated by the tech-

nological revolution, by urbanization, by immigration in such great numbers as to cause social, political and economic indigestion, and by war. Scarcely anywhere in the world at any time in history has there been a great nation with so high a level of personal freedom, safety, and of economic well-being as in America today. This social order is becoming a more and more highly integrated social organism. Because of this complexity its breakdown would require its replacement by highly arbitrary and coercive methods. Otherwise wholesale starvation would result from industrial disintegration. Such arbitrary organization as would be necessary would be accompanied by a loss of personal freedom and human integrity, and by vast increase in bureaucracy with all its inevitable regimentation and inefficiency.

Seldom has there been so erroneous a slogan as "we have nothing to lose but our chains". If true anywhere in the world it would have been true in Czarist Russia before the first world war. Yet it was false there. The Russian Douma was vigorously growing in power and influence as a democratic national legislative body. A network of cooperatives was spreading over the land, teaching industrial democracy at the grass roots. What is less frequently mentioned, modern industrial development had begun in Russia and during the two decades before the first world war was accelerating as rapidly as it has at any time since the revolution. The barriers against democracy and modern life were falling. The people of Russia did have something to lose but their chains, and in the process of violence they have lost much of it.

We have no adequate way to estimate what the situation of Russia might be today if gradual and orderly processes of change had not been interrupted by violence. However, the case of Finland is suggestive. Before the first world war Finland was under Russia. After that war it was torn for a time by the internal struggle over Communism. It was defeated in two wars with Russia with the loss of its rich mines, a third of its water power, its second largest city, its best industrial district, its best timber, and its entire ocean coast with its fisheries. What remains is a cold, near arctic land, with largely stony or swampy soil and few natural resources. In this barren land, ravished and impoverished by war, it was necessary to receive nearly half a million refugees from the lost territory while paying heavy indemnity to Russia. There was still economic exploitation by a privileged class, while a dark cloud of possible political subjugation by a foreign power still hangs over the country. Sheer physical starvation has been very close. Yet Finland, with all these handicaps, by continuing to work by democratic constitutional methods, has far outrun Russia in industrial development and in raising the level of the common man. Special privilege and economic exploitation are being steadily reduced. In this orderly process qualities of personal freedom and integrity of human personality have been preserved which have been largely lost in Russia. The Finns, hard pressed as they are, know that they had something to lose but their chains, and by the preservation of orderly democratic processes they

have not lost it. Their spirit is not one of hopeless pessimism, but of courage and of stubborn determination to preserve their great social values.

The second reason why this spirit of pessimism about our social and economic order is unrealistic is that it is not justified by present conditions in America. It is not our social and economic difficulties themselves which endangers our future, but our attitudes toward them. Almost no one has as difficult a time economically as did the average man when America was a pioneering country a century ago. Even as to pioneering on the land the opportunities are far greater today, as on U.S. Reclamation projects. The earlier period of American pioneering had much more of social and economic inequality than the present. Yet at that time the temper of America was not one of pessimism and foreboding, but of courage and hope.

The feeling, so commonly met today, that our present economic system is a failure, and is about to break down, is the result of a mental state which borders on the psychopathic. A future great depression is forecast as though its coming would mean the end of the economic order. During the recent great depression almost no one starved and few people, even those on relief, lived on as little as the average man lived on a century before. Several more depressions may come before we fully learn to reasonably well control our new social and economic powers. What of it? The temper of the country will let no one starve, and we will gradually be learning how to use those new powers for the general good. Only a distorted mental state can make such hardships the cause of breakdown in the economic order. Yet that state of mind does exist to a considerable degree, and is a menace.

The attitude of seeing our social and economic order as intolerable arises partly from getting an idealistic vision of what seems to be a good society—though such social conditions may never have existed in any populous nation on earth—and then of comparing that apparent perfection with the imperfect reality of present society. That vision soon becomes a measure of what every man has a right to expect, and in comparison the best that man ever has achieved becomes intolerable, and nothing seems worthwhile but a violent overturning of the social order.

If this were an efficient way to create a good society, it might withstand criticism. But it is not. Often the vision seems beautiful because it is an abstraction of the mind. When that vision is put into practice by the work of such fallible men as are available for the conduct of human affairs, the results may be very different from what was anticipated.

What could be more beautiful thirty years ago than the vision of a new Russia in which each would work freely for the good of all? Had not human brotherhood come to earth? Only a few people saw that the method of violence, used to initiate that new order, was not just a temporary incident, but was setting

the long-time pattern, and that purges, prison camps, assassination and secret police are the natural consequences. In 1918 I had a conversation with Talcott Williams, Dean of the Columbia University School of Journalism, in which he said that the methods in use in the Russian revolution would certainly eventuate in a ruthless dictator, and that if he only knew who that man would be, he would go and get acquainted with him.

A century ago Horace Mann saw universal common school education as opening the doors to wisdom, with the result that all America's prisons would soon be empty. Sixty years ago Edward Bellamy, in his book *Looking Backward*, foretold radio broadcasting, and had no doubt whatever that when by that means, men would have access to great minds and great music, all triviality and crudeness would disappear from public speaking and from music. With the great minds of the world to listen to, in his opinion vulgarity would have no market. The T.V.A., by delivering phosphate fertilizers free, and by teaching people to use it, was going to strengthen and stabilize farm life in the South. The result is, as in Georgia, that feeding beef cattle on fertilized pasture land pays better than raising cotton. Less than a quarter as many people are needed. The rest, eliminated from the soil, are crowded into Atlanta and other cities in the worst slums in America. A good social order can come only by a slowly and patiently achieved pattern of good balance and proportion. The ideal social pattern with which our minds are indoctrinated, usually with a very large element of paternalism, bureaucracy and regimentation which go by pleasanter names, if it were actually achieved might be worse than what we have.

What are the alternatives? Not disinterest nor credulous adherence to things as they are, but an active process of social pioneering, trial and exploration, but tentatively, so that mistakes may be corrected. We should not give up our visions, but we should examine them objectively, test them, and educate them, so that they will conform to the actual nature of things.

At this point we are concerned with the possibilities of small community life. Many changes in our social and economic life can be tried out there on a small scale. If they work well they can be extended. If they do not they can be discontinued. This is true in education, in business, in government and in social relations. Moreover, the intimate, first-hand contacts of small community life tend to breed common sense and sanity. The development of mutual confidence and good will creates an atmosphere in which sound dreams are more possible of fulfillment.

Only rarely is it the temper of the small community that our social order is hopelessly inadequate and is about to break down. The values of the existing social and economic order tend to be recognized for what they are worth. The community therefore becomes a stabilizing element in our common life.

—Arthur E. Morgan

THE DEGRADATION OF COMMUNITY THROUGH FORCE IN NAZI GERMANY

In the world of disjointedness there is no real community: there is only registration, group formation, and regimentation of the people. Cast off from every hold and broken in themselves, the people are counted by a pedantic bureaucracy, are subdivided by external marks according to which the various groups receive their "directives".... The people were grouped, not for the furtherance of their persons and interests, but in order to be more efficient tools in the hands of dictatorship.

This was not community; this was the destruction of community: it was a union of the disjointed. Here, among the uprooted, only compulsory association could exist as a form of organization, but no communion....

There was no real community, but attempt was made to copy the external marks of community.... This "community" looked like something straight out of the laboratory of some "Community-Manufacturing Company".... It was a scientific business for the purpose of composing the product "community," exactly as businesses are set up for the composition of synthetic resins.

"Community," accordingly, was manufactured like this: the president of one of the higher courts, for instance, was ordered to arrange for a "*Gemuetlichkeit* coffee party" once a month or every fortnight for all his subordinates, including the charwoman. (That was actually done.)

The *Herr Oberlandesgerichtspräsident* and other high officials then went all out in an effort to make the lowly clerks and the charwoman feel at home by imitating the manners of "that kind of people" or, rather, what they imagined those manners to be. They tried to sip their coffee noisily: they produced considerable clatterings with spoons and with dishes; they shouted over the table; the only thing they could not bring themselves to do was to eat the cake with a knife. It was as with schoolboys, called out in front for a recital, who have not quite memorized their piece, "community."

The charwoman and the lowly clerks, in their turn, went all out in their efforts to demonstrate all the politeness of manner with which they credited the "higher-ups" at their dinner tables: they held their cups and their spoons as if they were sacramental vessels; they hardly dared to eat and to talk; they merely whispered while quietly they forced coffee and cake down their throats; and quietly the charwoman wiped the oilcloth with her paper napkin.

Neither the bosses nor the subordinates carried themselves as they were, but each one behaved as he thought the other fellow behaved; the subordinate copied the boss, and the boss the subordinate; it was as in a comedy by Nestroy. But nobody laughed, because "community" was a deadly serious game.

Nowhere was human isolation within this "community" so obvious as at these "*Gemuetlichkeit* coffee parties"....

Only in a real community is it not humiliating for the humble to be the humble:

"The individual work is as perishable as is the human individual in his visible existence; but imperishable is the idea as it marches on throughout the individual's life, as it unites all of us as we work with devotion and with love into some great and enduring community wherein every individual contribution, no matter how small, gains a permanent life." (Savigny. *The System of the Modern Roman Law*.)

Here, then, the superior is not conspicuously the boss, because he and the subordinate both are members of a third group, of the community. The leader is shaped by the community; everything in it, including the character of the humble, becomes formative to him. The leader can balance himself only by his ties with the community; he gains a sense of proportion from them. But if those ties with the community are absent, the leader keeps on climbing forever higher toward the top in order to prove to himself that he is boss; he becomes extreme.

Picard, Max, *The Hitler in Ourselves*, Henry Regnery Company, Hinsdale, Illinois, (1947) pp. 120-124.

THE COMMON MAN

"The world rests on the shoulders of common people. Six Presidents of the United States were born in log cabins, five others were sons of farmers, three were sons of artisans, and three were children of country parsons. 'Why aren't you at the front?' a militaristic woman shouted to a farmer who was milking his cow. 'There ain't no milk at that end of the cow.' We must get at the vital end where the sources of life are. That means these local communities of ours. We must make them vital cells in the life of the nation. Most of our statesmen have been born and trained in the country. The moral fiber of the nation has come from the farm. What I want to see is a stream of our youth who have endured hardship and danger and who have the physical fiber for it, turn away from the cities to put their lives into this business of rebuilding our villages and rural areas and making rural America blossom like a rose." . . .

"One of the most significant features of our American history has been the constant expansion of the frontier. This has been throughout *heroic business*. This has put manly fiber into our youth. But there are no more land frontiers. We must discover a new skyline, new frontiers of life and creative faith. I believe this can best be found in a concerted effort to recover our rural communities. There is only one thing supremely important now—and that is to help build a new kind of world. The only way to be good in this crisis is to be *heroically good*."

—Rufus M. Jones in *Friends Intelligencer*, 7-17-48.

MUTUAL CONFIDENCE OUR ONLY SECURITY

Americans are becoming so separated from "natural" ways of living and completely committed to commercial and industrial processes that if these should be interrupted by class conflict or by war between nations the collapse of our economic life would be nearly complete. A two- or three-year interruption of our organized economic life might mean death by starvation and cold to more than half our population.

In a recent *Farm Journal* D. Howard Doane discusses horses versus tractors for farm work. On careful test and analysis he finds horses so wasteful of food and of human time and labor as to be impracticable. His conclusion is definite:

"Even when horse power is free, I can't afford to use it. I made this discovery on a midwestern grass farm I bought in the early '30's, where I kept four to six mares for raising mule colts for sale.

"My horse power was free, because sale of my young mules paid all of the expenses of keeping this stock. . . .

"The big saving [of the tractor] is in labor. We made a test on moving a heavy self-feeder. . . . The job took 9 minutes with the tractor; 32 minutes with the team. In a year, it would cost \$2.64 for man labor to keep moving that feeder as many times as we have to. With teams, our man-labor cost would be \$28.80. We tested mowing, fencing, and other jobs. All pointed the same way.

"If there is a last stronghold for horse power, it should be a grass farm. But I've tried it, and I, too, must add my farewell to the faithful horse."

Today one can travel long distances in some farm areas and not see a horse. The change from horse power to machine power will soon be nearly complete. Should the gasoline supply be cut off from American farms they could not be plowed, planted or harvested. Starvation would come quickly. If the coal supply or electric power transmission should fail, industrial and farm electrical equipment could not be operated, and freight could not move. In time each community may make its own fuel (alcohol) from cornstalks and other farm waste, but that day probably is not near.

There probably is as much danger of breakdown from internal strife as from war between nations. The impersonal nature of big government and big business tends to dry up human friendship and neighborliness and to lead men to rely upon coercion, as in case of strikes or lockouts, or upon force. The cement of friendship must be strong to hold society together. Intimate face-to-face life in primary-group communities is perhaps the greatest insurance we can have that it will be strong enough to prevent the calamity of internal deterioration or breakdown. The strengthening of community life is not just a vogue. As life becomes more complex the mutual confidence which community life helps to generate becomes more and more imperative to survival.

—Arthur E. Morgan

COMMUNITY COMMENTS

HAVE ENOUGH MONEY . . . WHAT Now?

Perhaps you have become moderately wealthy during the war. Quite a number of fairly young Corn Belt farmers have. I know several who have a net worth of over \$100,000 today who were wondering if they could keep ahead of the sheriff a few years ago. . . .

Now you have a pile of money, what are you going to do the rest of your life? You never expected to be this well off, though you did hope to be "secure" in your old age. . . .

There are a number of new goals you might substitute for the one you attained 20 years earlier than you anticipated.

Agriculture for a number of reasons has political power all out of proportion to the number of people engaged in it. For that reason farmer leaders have a great deal to say about public policy. Public policy will have considerable to do in determining how long we can make this peace last. To be really respected as a farm leader a man needs first to be a successful farmer. He must be financially able to devote a good deal of time to work on public policy at local, state and national levels.

Perhaps you should deliberately reduce your business to a size that would provide just a comfortable living at a peacetime level of prices, and look around to see where you can be useful in public affairs. You don't have to let anyone know about the new goal. Just get rid of your false modesty and accept whatever worthwhile responsibility comes along. You will soon find that you'll have to choose carefully to pick the jobs where you can do the most good.

—Wallace E. Ogg, in *Iowa Farm Science*, November, 1946.

PECK RIGHT

Pekin ducks showed very little activity in peck right, and no territoriality. Pecking seemed to have no relation to leadership.—"Leadership in a Flock of White Pekin Ducks," by C. W. Allee, *Ecology*, Vol. 28, No. 3, 1947. ("Peck right" is the process observed in flocks of chickens whereby one chicken in the flock wins the "right" to peck all the others, the second chicken in rank pecks all but No. 1; the third pecks all but No. 1 and No. 2, and so on to the chicken at the end of the flock who is pecked by all and dare not peck any in return. Many species of animals have similar ranking, but not all. Territoriality is the habit of birds, fish and some other animals to claim a certain area as their own, and to fight for it. The above-mentioned observation of Pekin ducks indicates that they seem not to have either of these habits. The human breed is mixed in this regard. In some communities rank is greatly stressed, and everyone is expected to "know his place." In other communities people are like Pekin ducks. They share life together in equality. Men have within themselves the power of determining the type of relationships they prefer. A community needs a philosophy of life and of organization if it is to achieve harmonious relations.)

IT CAN BE DONE

In *Survey Graphic* for May 1948, Eduard C. Lindeman discusses the problems of the modern family. One of these problems he describes:

"What, for example, is the appropriate family function of the father whose entire day is spent away from home in a factory, a store, or an office? Or . . . that father whose home is in a suburb and whose work is thirty miles away in the metropolis, completely outside the home community? Unless he is a farmer, or one of a very small group whose studio or office is in his home, the American father leaves in the morning before the family processes are well under way and returns at night when the daily round has run its course. As a result, he has a sort of second-hand knowledge of family life.

"But suppose the mother also works away from home, as many American women find it necessary or desirable to do? Then she, too, loses direct contact with the vital processes which constitute the natural history of a family, and the family as an entity is truncated and distorted.

"If I am asked to bring forth a solution for the problem of the commuting parent, the parent who is the family's meal-ticket but not full-time participant, I must reply that there is no short-term solution. Some day we shall be able to plan our communities, both the central cores and the residential satellites, with more skill and with some notion of consequences to families, but that day is still far off."

* * * *

Taking American family life as a whole this problem is not now solvable. However, in individual cases it can be solved. If enough individual families should work out the issue for themselves, ways of working it out would become familiar, and a national movement to that end might develop.

What can the individual family do to work out a good family life? First of all it must know what it wants and must be willing to pay the price. The first answer may be "But we can't afford the change." Yet the average American family spends enough in indulgences—alcohol, tobacco, meat instead of less expensive food, and a variety of unnecessaries—to provide a stake for readjustment if it were desired greatly enough. Few people realize the high price of self-denial which some people pay in order to be masters of their own lives.

In many small communities there are opportunities for self-support which can be combined with good family living. In a few cases there are planned communities where such families would be welcomed in a congenial group of neighbors. By and large the limitation has been, not lack of economic opportunities, but the preference of the family to remain in a city environment which largely eliminates family life, rather than to accept conditions of small community life for the sake of good family relations. The real lack is of desire and determination to achieve normal family life. Strong desire, even in ignorance of how to proceed, would persistently explore for opportunities.

COMMUNITY SPIRIT

A few weeks ago I had an experience which gave opportunity for spontaneous expression of neighborliness and good will. When we started our auto again after stopping for a moment in the outskirts of Dayton, Ohio, there was a short in the wires under the instrument panel of the car. The insulation had become saturated with oil leaking from one of the accessories, and began to burn fiercely.

A soldier hitch-hiker we had picked up undertook to put out the fire, and burned his hands. A truck passing by stopped, and the driver put out the hot blaze with his fire extinguisher, but not until it had burned out some of the wire connections, including those which controlled the headlights. It was night, and we had twenty miles to go. A passer-by, inquiring about the trouble, volunteered to connect the lights with the horn circuit, so we would have lights. A small boy ran to his house for a flashlight to make the change easier. While the fire was burning a man ran to his house for a pail of water, and while the repair was going on a woman living near by invited my wife to sit on their porch until the repair was made.

Thus, at the spur of the moment, friendly help seemed to come from all directions, freely and without charge.

Antioch College recently purchased the old Grinnell grist mill and home a mile south of Yellow Springs. On inquiring for the keys we were told by Cornelius Grinnell, grandson of the man who built the beautiful three-story brick residence eighty years ago, that there were no keys—the house had never been locked. Asked whether this practice had caused any loss, Mr. Grinnell replied that once before he was born, perhaps half a century ago, a drunken man had come to the house and made a disturbance, but that otherwise there had been no loss or unpleasant incident due to an open house.

In thousands of small communities in America there are houses which never have been locked. Thus the spirit of the old community lasts over here and there into the "modern," "progressive" age.

"When ordinary people get together in an extraordinary way and have extraordinary vision, they can do great and uncommon things. As educators we have the faith and conviction that *community life is the seed bed of democracy*. We believe there are problems to be solved and that people learn best from one another. We arrange the circumstances where people can get together and discuss their problems, match experience and learn *from and with* one another."—Howard Y. McClusky.

COMMUNITY OVERSEAS

THOUGHTS ON THE VILLAGE

Twenty years ago there was published in England a booklet by Sir W. Beach Thomas, "The Happy Village." The world has vastly changed since then, yet some of the passages in this booklet have quality that is not spoiled by the years. The following extracts are suggestive for today.

"One of the great dangers of the age is the urban mind. The industrial revolution left more than slum dwellings. It established a community so hurried or huddled, so immured by the town made by man in lieu of the country made by God, that few had any 'hearth of thought' by which to sit and warm their being.

... "A London worker who wished one future day to retire into the country, early in his career bought a plot of country ground and began to plant it with trees. He employed an old country labourer for the work and gave him precise instructions. They were accurately and honestly performed except in one particular. When he next visited the plot, the labourer met him and explained, 'You did tell me to plant the apple trees here and the walnut trees there; but I have planted the walnut trees here and the apple trees there. It did seem to me that some day, when you and me was gone, them walnut trees would shade them apple trees, and stop 'em bearing so well.' There spoke and thought the authentic countryman. . . .

"The union of all classes is a village necessity; and this principle is in apostolic succession from the old Saxon village, enclosed by a single thorny hedge, however wide the interval and however lopsided the feudal organisation and however violent and even wrong the changes introduced by the reformation. . . .

"We may sigh in vain for the fact and phrase of Elizabethan England, when 'statesman' meant a small-holder and freeholder; and an ordinance was passed that no cottage should be built with less than four acres of ground in attachment. . . .

"No physical discovery is anti-spiritual as such and in itself; but it may be so surprising that it is for the moment all-absorbing. Similarly in a village more games, even on Sunday; more dancing; less obedience to convention are not anti-religious, though for a while they may empty churches, weaken discipline and even increase immorality. What happens is that life is fuller and more capable of development; and the spiritual health of the community depends on the readiness of its leaders to direct the new energy, to answer the demand for a fuller life, to give a spiritual analogue to the material progress.

"How is this to be done? Whatever the recipe the cook matters most. Personality counts and tells; and the condition precedent to all reform in rural organisation is the selection of spiritual agents. Urban and rural describe in a very real sense two types of mind and character; and a rural mind is needed to understand, interpret, and evoke rural talent—for service, for morality, or what not. . . .

"Here are villages full of activities and desirous of more. They consist for the most part of a population that necessarily needs leadership. The Scouts and Guides are useless without masters! The women's institutes collapse without a mistress mind or two. The games degenerate or collapse without someone who knows what a game should be and has the skill and energy to secure playing-fields. Of course such leadership ought to be supplied from within; but practically it cannot be as society is constituted, until the level of education, of morality, even of physical fitness is raised, as it will be raised, as it already is raised in some Scandinavian districts and in New Zealand. But we have to face an interval during which leaders must be found. All those who are striving for what is called the reconstruction of village life feel this; and between them they have helped to supply leadership on some games, and social life. The 'community councils,' though their sum of achievement is at present negligible, are of this nature; and they are increasing in number and scope and influence. . . .

"The power for positive good or negative ill reposed in the elementary teacher is immense. It would be scarcely credible, if one had not seen it, how quickly and thoroughly a schoolmaster of force and fervour can reform the spirit of a village community. . . .

"In most newer countries villages do not exist; and the scattered farms, such as we see in closer juxtaposition throughout the West of England and Scotland, are by virtue of their separation in space not comparable with the English village that trails a certain glory from the Saxon hamlet, unified in space and to some extent in sentiment, by the surrounding hedge. Australia, for example, may be described as villageless, though some delightful communities are found in the wine-growing districts of South Australia; and a new sort of village, of the very best pattern, is coming to birth in Western Australia.

"Here, again, is little for our edification, for conditions are too different. We must come back to Old Europe for suggestive examples. In Russia, what ideals there were of rural revival have been shattered by the narrow and Draconian control of an urban oligarchy and the spiritual barrenness grafted with needless folly and wickedness on the creed of Communism, which in itself may be pure and effectual for good. On the western side of Russia we touch a more helpful ideal. What is called 'the Green Rising'—a phrase of some inspiration that has spread everywhere—is an agrarian revolution in course of vigorous fulfilment throughout South-Eastern Europe. It implies a good many things: a return to the country; an emphasis on rural as opposed to urban civilisation; a hopefulness of energy belonging to the spring of a new era. It is chiefly expressed, in the more concrete aspect, what is called in Australia 'resumption,' that is by the compulsory splitting up of big estates, often by rather drastic compulsion; and the multiplication of small proprietors and farmers who are encouraged to work cooperatively. But the movement is in its infancy; it is full of salutary hopes, but as yet little more. . . .

"We cannot be the nation we should be and can be unless we improve village health. We must do this in every way, with better houses, better food, more light, more learning, more amusement; but the advance that is most vitally needed is ■ community of feeling. . . .

"A busy but aimless generation has learnt to control all forces but the tumult of its own soul. . . . It is my fear that we may become a secondary and artificial people, ruined by the horrid sequels of the industrial revolution, which damaged souls even more than bodies, if and supposing that the present urbanisation continues. But the fear is no more than the negative counterpart of the active faith that we may restore our sense of eternal truths and elemental verities by the 'conservation of national resources,' not in the material sense emphasized by Roosevelt in America, but by conserving the spiritual home of all humanity, the woods and rivers, the hills and valleys, the trees and bushes, the open expanses of land and sky, by preserving the sources of true observation of living things, in their life and in their death. But this faith has a reservation. If the crowds and tumult of towns may ruin spiritual health, so may loneliness. The anchorite is often mad, and the solitary ■ burden to himself. So it comes about that the village is the ideal place for the nursery of man. The houses that cluster below the church tower, 'bosomed high in tufted trees,' are more than pretty and picturesque, they stand for a unit of civilised life beyond compare. The aim of those who strive to regenerate humanity should be to help the village ideal to conquer the town ideal."

"Happiness Anonymous" is the name of a group of church women in Durban, Natal, South Africa, who have undertaken to strengthen family life in the community by direct action. They not only counsel young couples who are having marital difficulties, but help with the cooking, wash the dishes, serve as baby sitters, assist the young couples to make friends—do anything, in fact, that seems likely to make the marriage more successful.—*Family Life*, July 1948.

I feel that you have got further ahead than we have done in this research into the Community and there is much more original suggestion in your pamphlets than I have met in publications in this country on the subject. I sent some of your material to Sewell Harris and some to the Rev. Ronald Allen of Manchester Cathedral. Both of them are deeply interested in the subject and were glad to have the literature.—From a letter to Community Service, Inc. from Mrs. Alexander Farquharson, Le Play House, Country House of the Institute of Sociology, Ledbury, Herefordshire, England, June 4, 1948.

"The Small Community Examines Itself" is the theme of the fourth North-eastern Ohio Community Institute to be held at Hiram College October 8 and 9. Reservations should be sent by October 5 to Mrs. Ruth Pritchard, Hiram, Ohio.

COMMUNITY IN AUSTRALIA

In previous issues we have mentioned the Nuriootpa Community Center in Australia. This village of 1500 people, through a process of democratic cooperation, has developed a wide range of community services. These include a memorial park, a cooperative store, a community hotel, a swimming pool, a \$30,000 sports oval, a health center, a war memorial assembly hall seating 400 people, a housing project, and an open-air amphitheater with bandstand and stage. Concerning the newest undertaking we read:

"A year ago the lovely big Kindergarten building was just a dream and to-day, 12 months later, probably every child in that village is learning to live in companionship with his little brethren. It's a complete picture in itself but one only has to glance through the great windows across to the Community pool to recapture another scene in midsummer when some hundred of older youngsters were learning to swim and to know what healthy enjoyment means.

"As these healthy activities spring up around the children's lives they can have little time for less helpful occupations and the visitor cannot but draw a moral from the fact that there is so little or no crime generally, in these country villages, but the city should be only an aggregation of perhaps some hundreds of such villages. The visitor sees these activities—actually in progress—pictures of love, joy and companionship. In contrast, one might recall with startled surprise that only a few years ago they were just so many individual children—just ordinary kids (as they still are) but with all the barriers, taboos, shyness and knowing so little of the need of growing up together."

As to the general aim of the community movement at Nuriootpa, the *Adelaide Advertiser* stated:

"Their ideal goes further than to erect buildings and to plant gardens. They have embarked on a community effort to learn, practice and live by the essential principles of democracy. One of their chief aims is that others will follow.

"When a party of Australia's foremost economists from the Science Congress visited Nuriootpa recently they were impressed with its potential example for the rest of Australia. They stressed the importance of small communities to preserve democratic living at a time when social units were so enlarged that individuals lost themselves in the millions, and could not be expected to know or care what was happening to their civilization.

"As the only hope of preserving our civilization, they visualised Australia divided into hundreds of Nuriootpas, each with its own intense community life, giving every man, woman and child a tangible share in making democracy work.

"They are doing this in Nuriootpa today. Its day-to-day problems and major decisions are thrashed out in the homes, on the street, over the counter of the Co-operative Store, and the bar of the Community Hotel, so that when a committee meets it can decide to spend £2,000 on an Olympic swimming pool with apparently only a little discussion. They know what they want, and will work until they get it.

"When they decided to spend £7,000 on one of the finest country sports ovals in the state, the people did more than vote for it and raise the money, so that it is now free from debt. They got up early in the mornings—the bootmaker, the doctor, the factory manager, workers, employers and their families—and helped to build it.

"The local bootmaker has his patch of garden among its beautiful surroundings, which he gives daily care. He is bringing up his children to know and value community effort.

"Nuriootpa's more recent community work began about nine years ago, when the town's youth showed a tendency to quit the already substantial charms of the Barossa Valley for the mirage of the big cities.

"It was the need to provide the opportunities for the young people to lead a full life in their own home town that gave the first impetus to community living."

(Community Service, Inc. has available three publications describing the Nuriootpa community movement: "Nuriootpa War Memorial Community Center Inc., Rules and Regulations"; *Community* for June-August, 1947; and *Community* for Spring, 1947, Special Issue. All three publications will be sent for 25¢.)

Community consciousness is growing in Australia. The Federation of Community Organizations has begun the issue of a bulletin, *Notes and News*, in the interest of those communities which are taking definite steps for community organization and improvement. Address A. Reusch, P.O. Box 63, Nuriootpa, South Australia.

"Most schemes in the world seem unreal insofar as the modest individual is concerned. We read about our world decay and then, when we have finished, we feel helpless. Every person seems frustrated by the complexity of the modern world. We must find some place to start. . . . No one can stop us in our effort to form disciplined and loving fellowships, beginning in our own homes."—D. Elton Trueblood, *Alternative to Futility*, page 124.

A study of skulls in Greece dating from 3500 B.C. to 1309 A.D. indicates that the mean age at death ranged from 31.8 years in the earliest period—3500-2000 B.C.—to 38.5 years in the Roman period—150-450 A.D. The change of life expectancy in 4000 years is less than that of the last century alone.—Angel in *Journal of Gerontology*, 2-18-24-1947.

Rotary was conceived on a fundamental urge toward friendliness. Paul Harris observed that many businessmen in Chicago yearned to recapture the comradeship of the small-town life which they had known as youngsters. "I was lonely myself," he told, later, "so I gathered some other lonely ones around me and we agreed to meet once a week."—*Collier's*, January 10, 1948.

COMMUNITY IN INDIA

(From preface to *Capitalism, Socialism and Villagism*, by Dr. Bharatan Kumaraappa: with an introductory note by Mahatma Gandhi. Published by Shakti Karyayam, 1946, 246 pages, Royapattaha, Madras, India, 5 rupees.)

Villagism . . . seeks to build the economic life of the country by developing strong, self-reliant village units, the members of which will be bound together by mutual obligations and will cooperate with each other to make the unit prosperous and self-sufficient for all their essential needs. [The unit may be, if necessary, even a group of adjacent villages.]

If socialism seeks for the prosperity of the whole nation in the mass, Villagism aims at the development of the smallest village unit and through it at the development of every member of it, even the very lowest and the least. If the tendency under capitalism and under socialism is toward greater and greater centralization, this village movement distinguishes itself by turning away as far as possible from centralization and looking to decentralization as the chief means of developing the individual.

It is only in small groups that the family tie of the individual to the group and of the group to the individual can develop, not in the huge nation-wide groups brought about through centralized, large-scale production.

If we would preserve the liberty of the individual, which socialism tends to take away, and at the same time see that the interests of the community are not sacrificed, as happens under capitalism, it would seem that the individual should be allowed to think and plan production as best he can, though at the same time he is curbed, in the interests of the group, from misusing his liberty.

In regard to some articles, of course, the unit of self-sufficiency will vary, and may be as large as a taluka, a district, or even a whole province. There need be therefore no rigidity in maintaining the principle of self-sufficiency. Only it should be borne in mind that, as far as possible, whatever can be produced in the village for the needs of its inhabitants should be produced there, especially in respect to essential requirements like food and clothing. For the rest the village may depend on industries run by itself in cooperation with neighboring villages; or where this is not possible, they may be run by the state for the needs of the region concerned.

It is often thought that Villagism advocates a return to the primitive, a turning away from all that science makes possible. If it did so, it were indeed a grievous fault. But there is no reason why [Villagism] should turn away from science. There is every reason why we should apply our intelligence to make work lighter and life more enjoyable. . . . Science must remain our light and guide, teaching us new ways of attacking old problems, and making us more and more efficient. Only its role will be different. It will not be employed to centralize production. . . . Science we shall want and more science, but science harnessed to aid the worker in decentralized production.

From this it follows that under this new economy there will be need of machinery, and more and better machinery for the matter of that, so long as it is not of a such a kind as to centralize production.

. . . Whether large-scale machinery are used by the capitalist to make a profit for himself, or they are used by the socialist state for the good of the people, the [large-scale] machinery cannot but have the same dehumanizing effect on the worker, suppressing his intelligence, initiative and artistic sense. . . . It is then not merely the use to which the machine is put, but the large machine itself that is fraught with evil consequences for man. As by its very nature it centralizes production, it takes away from people the opportunity to express themselves in their work, as it deprives the worker of initiative and freedom in his work. . . . Hence it is that in Villagism the one condition that is laid down in regard to machinery is that it should not centralize production. All other machinery which will aid the cottage worker to do his work with speed, ease and comfort will be welcome.

The needs of the village in the way of food for themselves, fodder for their cattle, and raw materials for industries, must be determined, and cultivation of various crops allotted accordingly. This should not be difficult. One can calculate, for example, the food requirements of the village on the basis of a balanced diet. According to the Nutrition Research Laboratories, Coonoor, a well balanced diet should contain the following amounts of food per adult daily: Where rice is the staple diet, rice 10 oz.; millet 5 oz.; milk 8 oz.; pulse 3 oz.; non-leafy vegetables 6 oz.; green leafy vegetables 2 to 4 oz.; fruit 2 oz.; fats and oils 2 oz. This amount in addition to gur [butter], spices, and salt, should be multiplied by the number of inhabitants in the village, with adjustments for children, etc. To this must be added the requirements of cattle, and of industries, a margin of surplus for bad harvests and unforeseen calamities, for seeds, for exchange for goods not capable of being produced or manufactured in the village, for taxes, and such like. Similar plans should be made for production of manufactured goods, with, say, 30 yards of cloth per person, material for housing, etc., and production planned accordingly. Cloth, soap, etc., should be made of materials produced locally, and not from imported materials. The making of goods, such as furniture, which must be sold abroad, and the production of raw materials for export, should be discouraged, as that would subject the village to outside exploitation and to the fluctuation of booms and depressions.

Much is heard about the cooperative movement in Europe, and lately in China. But the self-sufficient village is itself nothing but a form of cooperative endeavor. It is cooperation, not only between those who preserve a common trade but between all who live together in the village. It is a higher form of cooperation than the former in that it extends to people of all occupations and holds them together in a union which covers all aspects of their life.

PROJECTS IN COMMUNITY BUILDING

A COLLEGE COMMUNITY PROGRAM

Earlham College at Richmond, Indiana, is making an interesting approach to ■ study of community needs. The following from a story in the Dayton (Ohio) *Daily News* describes one of the three community projects undertaken during the past college year. For the present year it is planned to work in ■ dozen communities with widely varying problems.

"Dr. Biddle, who came to Earlham from a post in the U.S. Department of Agriculture, organized ■ course at the college and called it a 'Seminar in Community Problems.' It has no textbooks, outlines or formal lectures. He interviewed prospective students, told them the course meant hard work both day and night, weeded out the undesirables, and finally arrived at a group of 19, who have since learned that the good doctor meant every word he said.

"The class is now working on three projects, each of which has its setting in a small Indiana community. It had been brought to Dr. Biddle's attention, and subsequently before the seminar, that a hamlet not 12 miles from Richmond has its own particular problem. A visit to the town, known as Williamsburg, disclosed to Dr. Biddle and the six students then assigned to that project, that there existed virtually no recreational facilities for the high-school-age adolescents; no movie house, no dancing places, no restaurants; nor could such be expected in a town that could boast of no more than 300 inhabitants.

"Idleness leads to boredom and these two to delinquency. Since Williamsburg was no exception, the answer seemed to lie in providing recreation during the evening. What the Earlham group also found was a red-brick schoolhouse, and in the school a good-sized gymnasium.

"With the cooperation of Williamsburg school's principal, Charles Dickerson, and its coach, Richard Wright, six Earlham students organized a Wednesday night recreational program which for the past several months has been attracting fairly large numbers of boys and girls from the eighth grade on up. Available to them are games, square-dancing, contests and refreshments, with the Earlham students indistinguishable from the high school pupils.

"Behind this simple-appearing recreational project is the idea of helping develop responsibility and leadership among the pupils themselves. And since this project may continue for several years, Dr. Biddle and his group will have the chance to study the progress and growth in the Williamsburg community—to see if in the long run the pupils, when adults, will be capable of solving those community problems that may arise. . . .

"In all, Dr. Biddle sets forth three objectives that his seminar on community problems encompasses: it trains students to become future community leaders by actually having them do the thing; it develops responsibility and leadership out in the community where they work, and it serves as a kind of 'action research' from which invaluable studies on human relations can be obtained."

THEY DID IT THEMSELVES

It is characteristic of the people of New England that they like to pay their way. The habit of doing what needs to be done, without government subsidy, makes for a good society. The following account of an adult education program at Brattleboro, Vermont, is quoted from the *Inter-Council Newsletter*.

"Brattleboro (Vt.) is a small New England town of around 9,000 people in which, during this past year, a group of interested citizens succeeded in launching a very successful community adult education program. The impetus, according to Mrs. Paul Stockwell, chairman of the Brattleboro Adult Education Program, came from a summer (1947) meeting of the Vermont Adult Education Association, at which it was suggested that interested groups in the state begin experimenting with local adult education programs. A member of the Brattleboro school board present at this meeting came home and set up an informal organizing committee. This group drew up a list of adult courses and activities which it felt might be of interest to local people, incorporated it in a leaflet entitled 'What About a Plan of Adult Voluntary Study Groups.' Some 3000 of these leaflets, printed at cost by a local printing company and paid for by the Chamber of Commerce, were distributed to Brattleboro homes through school children and employees of stores and manufacturing plants. The *Brattleboro Reformer*, community newspaper, gave full publicity through articles and a large display ad.

"This survey, which was completed in less than a month, yielded some 350 returns, and on the basis of preferences indicated classes were established for an evening school. A committee composed of seven local people was organized to deal with problems of policy, program, finance, guidance, publicity and administration, each committee member acting as a specialist and all decisions being made by the committee as a whole.

"In a single night of registration, with the entire committee on duty, plus extra clerical help, some 206 people enrolled, selecting courses on the basis of their original preference or in conference with the guidance chairman who talked in greater detail with those who had any difficulty in making decisions.

"Today, there are 16 teachers who are paid at a uniform rate of \$2.50 per hour, except for two public school teachers who are associated with the program in name only, and whose classes are free to the public.

"The program has full use of the Brattleboro schools and maintains rooms in the Community House. And, in general, its 19 classes meet once a week (for a 10-23 week period) for one or for two hours. The total fee is \$3.00 for a series of one-hour classes; \$4.00 for the two-hour classes, with transfers allowed. Classes offered range from hobbies, such as clay modeling and needlework, to academic subjects including literature, Spanish, economics and trade and special-interest fields in which are given courses in lumber grading, radio, mechanical drawing, secretarial procedures, etc.

"The Brattleboro Adult Education Program started without funds, excepting assistance previously mentioned, and has become completely self-supporting, now having approximately \$100 left over for preliminary second-term expenses. A non-profit community-run organization, the program was especially designed to provide local citizens with an opportunity to catch up on something previously missed in formal training, to receive extra-vocational instruction, and to develop leisure-time activities. It constitutes in many respects a model plan for adult education in the smaller urban community."

AN "INTENTIONAL" COMMUNITY

"A unique type of experimental cooperative community is being formed here. The new community is the first to use sociometric and psychometric techniques to predetermine congeniality, correspondence of values, and community of interest within the group. Members of the core group are living together cooperatively and are in the process of selecting a site, raising money, and contacting new members.

"Immediate emphasis of the new group is on location and purchase of land for a diversified agricultural development. Criteria for this selection have been set up and several possible locations are being investigated. Two or three members of the group will be in the field looking over farms and croplands by midsummer.

"The group plans to move to a site and incorporate as soon as possible. During the formative period it hopes to have between thirty and fifty participants but it will probably start with a smaller number.

"The group seeks rational and completely democratic group decision through discussion and consensus. It feels that diversified work, including manual, is necessary for a full life. Production will be for use rather than for profit and education will be geared to the individual potentialities of the child.

"The group is strikingly original in its attempts to study and effect changes in attitudes, values, opinions, and goals through scientific means. Groups of persons outside the community have been set up to act as sociometric and psychometric controls and continuing studies of these groups will be carried out concurrently with studies of the community. One of the group, who is now a member of the University of Minnesota sociology department, is directing the testing and measuring procedures.

"The group is located at 724 Essex St., S.E., Minneapolis 14, Minn., and inquiries should be addressed to Miss Ida Larsen who is acting as corresponding secretary."

"We don't intend to break up our existing main plants," declares the head of one large automotive firm, "but our expanding is being done chiefly in the form of new plants in new locations. . . ."

"The day is gone when you could pull more workers into a crowded city by opening a new plant," he adds. "And it's just as well that this is so. Many social problems of our times are a result of overcrowded cities."—*Automobile Facts*.

AGRICULTURE

THE FANNY FARMER

At the Fifth Annual Conference on the Small Community sponsored by Community Service, Inc., held this year at Durham, New Hampshire, Dr. Carle C. Zimmerman, rural sociologist of Harvard, presented an idea of the ancestral farm which in general is new to America. It is that a family of city-dwellers shall own a farm within weekend commuting distance, which through the generations shall be the focus of the family life, somewhat as the village family shrine in China is the symbol and instrument of family unity and persistence.

Such a practice, Dr. Zimmerman thinks, would have several values. The family would have a material bond to hold it together. Week-ending and summering at the farm would provide a pleasant and refreshing release from city living, and would give a contact with the soil and with living things which seems necessary to physical and mental well-being. Frequent association with neighbors would provide membership in a small community. Perhaps, even, the farm would pay as a financial investment. Such is a solution of the problem of rural-urban living presented by a recent president of the Rural Sociological Society who practices what he preaches.

There is more basis for such a proposal than might appear at first sight. In 1946 a survey made by the *Rotarian* magazine disclosed that 23.4% of all Rotarians in the United States owned farms, though only 2.3% gave farming as their occupation.

The term "Fanny Farmer" was given facetiously to such farm ownership after the name of a well advertised brand of candy, but the name has stuck, and the Fanny Farmers of America may come to represent an important, if relatively small, element in our national life. The following from an article by Fred De-Armond in the *Rotarian* for April, 1947, throws light on the subject:

"America's big cities bulge with small-town and country boys who went there to make good. Now many of those who have made good are taking their fortunes back to the country. They're buying farms by the thousands—for others to run.

"In Canada 75% of farms are owner-operated and exactly that percentage prevailed in the United States in 1880. But in Uncle Samland today about half of the 7 million farms are rented.

"Maybe that's a good thing for the country; maybe it isn't. But you, Mr. Cityman, have your farm. How are you doing?

"You have one great advantage over the average farmer. Business has taught you the value of getting expert advice.

"'City Farmers take me out to their land and ask for recommendations,' a county extension agent once told me. And then he added, 'What's more, they act on my suggestions.'

"A. O. Long, Kansas City, Missouri, laundry owner, is typical. He put a college-trained man in charge of his turkey farm. When a bird droops, he isolates it. If he can't diagnose the trouble, he takes it to the State university to see what science can do. That's the way the business mind works—in the office or on the farm.

"In Grain Valley, Missouri, the Sni-a-Bar Farms, owned originally by the late William R. Nelson, publisher of the *Kansas City Star*, introduced lespedeza to Missouri and pioneered in the use of sorgo as a silage feed. And through its 'breeding up' program, the average weighted value of beef calves at weaning was increased by \$10.

"The city farmer usually spends freely for improvements and modernization, partly because he has the means, partly because he knows that 'you have to spend money to make it.'

"This year I've spent \$3,000 more on my Kansas farm than its receipts will amount to," W. A. Cochel, editor of the *Kansas City Weekly Star*, told me. But he's not farming for fun. He's equipping his place for more efficient food production and he expects to get that \$3,000 investment back in years to come.

"In the Rio Grande Valley of New Mexico, Paul Harvey, El Paso, Texas, hotel executive, raises cotton on two farms totalling more than 1,000 irrigated acres. Every bale of cotton is weighed, numbered, classified, and insured from field to factory. Employees are covered by workmen's compensation and public-liability, sickness, and accident insurance. His foreman sends him detailed expense reports weekly.

"You don't have time for such details? Then look up a company that makes a business of operating farms for absent owners. Working on a fixed-fee or percentage-of-crop basis, it tries to turn big-business techniques to agriculture. A good farm-management company will put a veteran farmer or an agricultural-college graduate on your acres. A trained field representative will call on him frequently; work out crop, fertilizer, and soil-improvement schedules; and look after the thousand-and-fifteen details—including selling. You need not go near the place unless you want to. And the mailman brings you your 'dividend' check.

"To many city farmers these firms are the answer to successful absentee ownership."

A movement so widespread and so steadily increasing as that of farm ownership by city dwellers requires attention. What are its inferences for American life?

The purchase of farms by city dwellers has been accelerated by several developments. The printing of paper money and bonds by which the Second World War was financed has made prices high and dollars cheap. City dwellers, seeing this trend, have bought farms as a way to turn money into real property in a period of inflation. The development of farm management companies makes ownership of farms by city men profitable, with little personal trouble involved for the owner. It was reported a few years ago that such managed farms had an average net income of about 8%. In a period of low interest rates and easy money this is unusually good return on capital.

But what about the effect of this practice on the social structure of America? Is it not developing a social stratification of city-owner-aristocrat and a semi-permanent tenant class? Can the values of small community life be preserved by city families that visit their farms occasionally, or by hired farm managers and laborers who may move next year to larger or smaller farms at a distance, as the management company may propose?

The statement of this issue illustrates the flux of modern life and the difficulty of envisioning a pattern of life which will be wholesome, vigorous and stable. The human breed has fundamental need for primary-group community life which from generation to generation shall sustain the cultural inheritance and provide a wholesome and normal medium for human living. There is also needed equality of opportunity and absence of inherited monopoly ownership of limited resources such as the land. By and large, the emergence of the "Fanny Farmer" would not seem to meet these needs.

The assumption that choice of living is between the farm and the city, with an ignoring of the many and varied possibilities of nonfarm small community life, does great harm to the prospects of all-round decentralized community life in America. The following report by the United Press of the annual Farm Bureau Federation meeting in Chicago last winter is typical.

"A rural school teacher said today it's difficult to keep some youths down on the farm and the best thing to do is to train them for life in the city.

"Miss Ruth Parsons, 27, Fowlerville, Mich., a youth leader at the twenty-ninth annual Farm Bureau federation convention, said there is not enough work on many farms where there are three or four sons. 'Machinery is doing much of the work. These young people are eventually going to the big city to live, but they are being neglected. They are not being given any training for the kind of life they'll be leading.'

"The lack of opportunity in the rural community also is sending many farm boys and girls away, Miss Parsons said. 'The older people are keeping all the important jobs—in church organizations, in the farm groups, in the county political offices—and they tend to discourage the younger generation from making any effort to accept responsibility,' she said."

In the January issue of *Farm Policy Forum*, a new magazine published quarterly by the Iowa State College Press (subscription \$2), is a series of articles on the topic "What Size Farms?" including "Small Farms—We Need More of them," by L. G. Ligutti; "There's a Place for Small Farms," by Walter W. Wilcox; and "Farming Is a Family Affair," by O. R. Johnson.

BIG FARM — FAMILY FARM

One of the criteria of good reporting is representativeness. It is not enough to report facts. The facts reported should be representative of the whole, so that one may safely use them as a basis for judgment.

The late *Land and Home* published a comparison of an area of large farms with a similar area of small farms on similarly fertile soil. The small farms were in Lancaster County, Pennsylvania, with an average of 57.7 acres per farm. The large farms were in Pottawattami County, Iowa, with 160.7 acres per farm. Every comparison was in favor of the small farm area. With nearly identical acreage in crops, the Pennsylvania area paid about three times as much in wages. The production per acre of the small farms was \$99.35 as against \$45.72 for the large farms.

In our opinion, a factor more important than size of farm is the character of the farm population. In Lancaster County the Mennonite and Brethren population have carried over from past generations a great tradition of farming. In few parts of America are living standards as low as in the region of family-owned, family-sized farms in large areas of our southern states. Yet one can find places in Tennessee, Mississippi, Alabama and Texas where colonies of European ancestry with fine farming traditions create garden spots of prosperity in areas of relatively low-grade farming, and where differences of income as great as those given in the article cited are due not to difference in size of farm but to the quality of the farming.

* * * *

In an earlier issue we reviewed a description by Dr. Walter E. Goldschmidt of two California towns, Arvin and Dinuba, assuming that we were reviewing a case of competent, representative reporting. According to that story of these two towns, their tributary agricultural areas were much alike, the chief difference being that Arvin was a center for large-scale farming, while Dinuba was in a region of moderate-sized family farms. The conclusion was clear that the family-sized farm area was strikingly more prosperous and satisfactory from a social or economic standpoint.

In a book, *They Would Rule the Valley* (1947), by Senator Sheridan Downey of California, Dr. Goldschmidt's account is discussed, and reasons for the differences in quality are pointed out which are quite independent of the difference between large- and small-scale farming. One such difference will illustrate. Whereas the "family-size farm" town of Dinuba has had a somewhat gradual growth through more than sixty years, much of it during the nineteen-twenties, the "big farm" town of Arvin has received more than half its population since 1940, most of it coming as near-penniless migrant farmers, a type not easily absorbed into the older settled society. Though the town is just emerging from a pioneer status it is rapidly approaching Dinuba in possession of advantages which Dr. Goldschmidt ascribed chiefly to family-sized farms. While Senator Downey's book shows evident prejudice, the facts here mentioned seem to speak for themselves.

This comparison by Dr. Goldschmidt of two towns, one relying on large-scale, corporation farming and the other on family-sized farms, all to the advantage of the family-sized farm area, has been broadcast over the nation by persons like ourselves who have a strong predilection for small- or moderate-scale farm operation and against corporation farming as it is commonly practiced. However, one's predilections should not interfere with either accuracy or representativeness of reporting. It may even be true that the superiority of family-sized farms is not in increased production of crops, but in preserving a larger proportion of people who are independent and self-directing.

As You Sow, by Walter Goldschmidt (New York, Harcourt Brace, 1947, 288 pages, \$4.00) repeats the comparison of the two towns, Dinuba and Arvin, but with some of the more extreme statements omitted.

The theme of this book may be inferred from the author's statement in the preface: "Mechanization and industrialized production will inevitably come to dominate the rural scene in America. Neither wishful thinking nor nostalgic legislation will prevent this course of events. To those who look backward, this trend presents a doleful picture. But such a view is not justified. Though the traditional has its enduring charms, it is not without its costs, while urban society has much to commend it. The importance lies, however, in the recognition both of the possible dangers and the inherent values of an urbanized rural society. It is not impossible to salvage the good from tradition and still capture the best that technological efficiency has to offer."

Taking the town of Wasco, population 4000, and its environs, in the Central Valley of California, as a product of specialized and industrialized agriculture, the author gives a picture of the social and economic results of this way of living, and makes forecasts. He sees farming of the future as having most of the characteristics of present-day industry. Farm labor will be "professionalized" and unionized. Untrained, non-union labor will be no more allowed to work on a farm than it is permitted to work on a city plumbing job today. "The unemployed industrial workers, the housewives, and school children can only get farm employment when the supply of recognized farm workers is exhausted."

"THEY PROCESSED PROSPERITY"

Grape growers along Lake Erie were almost "down and out." Prices had long been against them. Many vineyards were abandoned, as anyone might notice who traveled on the New York Central.

Then a group of farmers talked over the situation and decided to process their own crop. The story is told in the *Farm Journal*. Starting in 1921 with \$89 in cash, the cooperative now does a business of more than a million dollars a year, and owns a \$400,000 plant fully paid for.

"Keystone gives year-round work to 80 or 100 persons, and to 300 or more in peak periods. And these jobs are right in the community."

REVIEWS

Family Farm Policy: Proceedings of a conference on Family Farm Policy . . . held at the University of Chicago, February 15-20, 1946; edited by Joseph Ackerman and Marshall Harris (University of Chicago Press, 1947, 518 pages, \$4.00).

This book brings together clear statements of land tenure policy in various foreign countries and in the United States. The conference endeavored to define the land tenure problem for the United States and to suggest possible solutions. There was general agreement that the family farm is the ideal type for America. As a source book on land tenure facts and problems it will be a landmark.

The two editors sum up the significance of the conference in an "interpretive summary of the conference." Here we have an example of the conventional land-grant college attitude.

"Landless farm people in the United States form a much larger group than is usually believed. . . . The exceedingly low annual income of most of these people attests to the precariousness of their situation.

"It was fully agreed that agriculture cannot provide full on-farm employment for all the present farm population. . . . With rapid development in farm technology, it is anticipated that the proportion of total population engaged in primary agricultural production will of necessity continue to decrease. Increased labor efficiency due to mechanization will doubtless release many more farm laborers. . . . This situation would be materially aggravated by any stoppage of the flow of farm people to cities, and a reversal of that [i.e., a 'back to the farm' movement] would spell disaster. . . .

"Development of rural industries and location of industrial plants in rural areas so far has not proved to be impressive. It was suggested that greater strides might be made if emphasis were placed upon such service industries and trades as are related to better rural housing, improved medical care, farm-to-market highways, and expanded rural conservation works."

Here is implied a philosophy of agriculture and of national life. The rural population is to consist of those engaged in agriculture, and of those who serve the farm population. The rest of the people shall remove to the cities. There is implied a centralization that would have profound influence on national life and character.

Until we have a philosophy of society as a whole it is difficult for agriculture to find its best relations to that whole. We repeat, rural life must be more than agriculture and service to agriculture. It must be a widely varied life, including agriculture (or other primary industry such as mining, quarrying, fishing, or lumbering) and industry, commerce, and the professions, with cultural facilities such as cannot be supported by farming alone or fishing or mining alone. America is yet awaiting the emergence of an all-round, well-proportioned philosophy of rural life.

Our Plundered Planet, by Fairfield Osborn (Boston, Little, Brown & Co., 1948, 217 pages). An emotionally written description of the way in which the human occupation of the earth has long resulted in destroying its resources for human living. Whether in the Mediterranean countries, in the area of the ancient Mayan civilization, or in Africa, the tragic story is repeated.

Perhaps a valid criticism of this book is that it is too hectic and catastrophic in tone. Our old earth has been sadly abused through the ages, and is still receiving such treatment, but the true picture is not as black as it may be painted.

For instance, soil erosion in the United States has done vast injury. Yet almost any tract of this eroded land can be reclaimed within ten years by intelligent treatment. Increasing amounts are now being reclaimed. The terrible dust bowl of our great plains country is not the complete futility it has been pictured. The great dust storm of May 12, 1934, while destroying western land, deposited soil fertility over the country all the way to the Atlantic Ocean, just as dust storms originating in the Gobi desert have become a large factor in maintaining the fertility of China throughout the centuries. But the dust bowl is being conquered. Talking with one of the competent farmers of that region recently, I asked, "Suppose your precautions against erosion do not work, and such erosion does begin on your farm?" He replied, "We do not allow it. If wind erosion gets started, even during the night, we go out at once and stop it." This is done by disk plowing, which turns up wind-resisting clods.

A quickened awareness, a social conscience, and constant alertness are necessary to preserve the resources of our soils and forests. However, the human erosion resulting from urbanization and the destruction of community is far more portentous. It is much easier to reclaim an eroded field than to recreate the spirit of community where it has disintegrated. America is becoming keenly aware of the need for conservation of natural resources, but concern over the conservation of community is no further developed than was concern for natural resources half a century ago.

"A good part of the work that has been done under the name of city planning must be discounted and discredited: it has no more to do with the essential functions of living in cities than the work of the scene shifter and property man have to do with the development of Hamlet. This is not to deny its use: for scene shifters have their use: but it is to cast a doubt upon its sufficiency. The planning of cities by those who have hitherto called themselves city planners is like having the play itself written by the property man, or mistaking the stage directions for the lines of the actors."—Lewis Mumford, *The Culture of Cities*.

Current Publications on Community Organization, June 1948, lists articles and pamphlets on child welfare, community chests, community organization, health, etc. This is a quarterly "bibliographical checklist" issued by the Assn. for Study of Community Organization, 311 Juniper St., Philadelphia 7, Pa.

It Happened in Taos, by J. T. Reid. Albuquerque, U. of N. Mex. Press, \$2.50). An account of a county-wide development project for a group of about twenty communities, sponsored by the University of New Mexico, the Adult Education Association, and the Carnegie Corporation. The story tells of establishing a county library and bookmobile, gives a dramatic account of the improvement of the irrigation system and of increase of sheep herding land. Other projects dealt with a soil conservation district, a school lunch program, a livestock association, wood-working shop, and a county cooperative health association. The total extra investment for this undertaking was about \$100,000. The final chapter of the book is a suggestive discussion of county planning in general.

Repeatedly we see such programs thrive so long as outside direction and support are provided, only to wither or collapse when required to be locally sustained, though usually there is a residue of gain. A moderate amount of direction and encouragement through one or two decades might result in development of local leadership that would be reasonably persistent and adequate. Such long-time follow-up of one project probably would be more useful than multiplication of projects. Conventional foundation policies of three or five years' support may be arrived at arbitrarily, with very little insight or experience in the time required for the incubation and nurture of self-reliance.

"A generation ago a business-minded mechanic or engineer with an idea could start a business based on his patent, and that has been the origin of thousands of American companies. Today such a man looks at taxes, government regulations, union labor problems and similar hazards, including the complexity of modern technology, and decides to remain an employee. In short, the incentive is largely gone for the small entrepreneur for whom the patent system has been most important."—Quoted in *Human Events*, July 28, 1948, from a report of the Machinery and Allied Products Institute.

The Committee for Economic Development (285 Madison Ave., New York 17) in 1947 issued a bulletin, "Meeting the Needs of Small Business." This covers the field in very general terms. Its chief value is that it suggests fields requiring study and planning by small businessmen.

The Office of Small Business, U.S. Dept. of Commerce, has issued "Small Business Index to Selected Publications of the Dept. of Commerce." It lists publications of the Department relating to small business.

The Office of Small Business has issued the following pamphlets on taxation: "Basic Tax Information for Small Business" (1946); "Your Rights of Review When the Government Questions Your Income Tax Returns" (1947); "Small Business and the 'Declaration of Estimated Tax'" (1947); "How an Unincorporated Business May Convert a Net Operating Loss into a Refund on Previous Years' Income Taxes" (1948).

RECENT PAMPHLETS

How an old Virginia village, suddenly doubled in size by war-time industry, took hold of its problems by a process of democratic, long-time planning is told in a New Dominion Series bulletin for April, 1948, "Front Royal Faces Forward." Address Extension Division, University of Virginia, Charlottesville, Va.

The Job of the Community Organization Worker, by Arthur Dunham and C. S. Pfeiffer (Community Chests and Councils, 155 E. 44th St., New York 17, 15¢). A discussion of the functions of professional social workers, especially in large cities.

Mennonite Community Sourcebook (Mennonite Central Committee, Akron, Penna.) has a fifteen-page section on community life, and sections on family and home, agriculture and vocations, crafts, recreation, education and other community interests.

A Bibliography on Worship for the Rural Church (10 pages, Spring, 1948) has been issued by Agricultural Missions, 156 Fifth Avenue, New York 10.

A list of 132 *Christian Rural Fellowship Bulletins* is issued by the Fellowship, 156 Fifth Avenue, New York.

What Can We Expect of Our Rural Schools, by Mildred Welch Cranston (The Woman's Press, New York, 1948, 45 pages, 35¢). "Intended for people in rural communities who are interested in knowing what they should expect from their schools. It is intended even more for those who want to know what they can do to make their schools better."

Mothers for a Day is the title of U.S. Children's Bureau Publication No. 318, 1946 (U.S. Govt. Printing Office, 15¢). It is a guide to the daytime care of children in homes other than their own. Such child care would seem to be a good industry for many small communities.

Dennis Hart of R.R. 2, Cumberland Virginia, would like a married or single partner to share in operating a turkey and cattle farm and timber tract in central Virginia; wages plus share; house provided.

A medical center in a fine small community needs a second member of its medical staff, preferably one trained in surgery and obstetrics.

In our passion for larger units of human association we have been too prone to neglect the significance of the local. Yet it is a homely and truthful proverb that charity begins at home. The roots of the human spirit are in the soil. The appreciation of human nature and nature alike must start with the neighborhood of which we are a part. Certainly some of the finest of human inspirations have come from local associations. However cosmopolitan genius may become, it is apt to draw fire from some local altar, for the love of locality in most human beings is strong and ineradicable. How can we separate the genius of Thoreau from Walden Pond, Emerson from Concord, Whittier from his snow-bound New Hampshire, Wordsworth from the English lake region? There is the inspiration of the homely life of the Highlands in Robert Burns and there is the flavor of Scottish accent and of Scottish heather in Carlyle. Who could understand Mark Twain without his early life on the Mississippi or the rugged idealism of Lincoln except as the fruitage of the pioneer spirit of the West?

We may expect great gain in the future from the development of a new community consciousness. Once we realize the reality of the community, the cooperative relationship of human beings with their clashing, overlapping interests, and live ourselves into the tissue of life of our neighborhood as a moral and not merely an external relationship, then culture shall come to have new reality and meaning. The literary man will not simply nose about his neighborhood to find quaint types, but will aim to interpret the real life, the real aspirations and struggles of real people, working together to produce a community. Then law will become the registration of conscious human individuals in cooperation, instead of class interests as it is now. What an infinite fountain of culture—the beautiful community! But first we must create the community, for in the present newspaper age we seem to live least at home and mostly at a distance.

—John E. Boodin

The Social Mind (New York: Macmillan, 1939), pp. 471-2.